

(2)
○ Light in Darknes,

○ R,

A Modest Enquiry

Into, and humble improvement of MI-
RACLES, in General, upon occasion
of this late

MIRACULOUS CURE

○ F

Mariane Maillard;

Who was Prodigiously Lame for many
Years, now Wonderfully restored by an
immediate Power of God with her, on
the 26th Day of November, 1693.

*To the Upright there ariseth Light in the
Darkness, Psal. 112. 4.*

Lux Numine plena.

Licensed Jan. the 2d. 1692, Edw. Cooke.

L O N D O N,

Printed for Tho. Parkhurst at the Bible and Three
Crowns, the lower end of Cheapside, 1694.

P. 72

no other good way to do it

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T O T H E

R E A D E R.

Courteous Reader,

Nothing less than Obedience to the Heavenly Call, Zeal to the Glory of God, and a desire that all may receive God's Witness and improve it, would have perswaded me to put Pen to Paper, or you to the trouble of perusing these Conjectural Thoughts in this Cloudy and Dark Day; But when the Lord God speaks, who can but Prophecy? though he be as a Bottle in the Smoke, an Earthen Vessel, not fit for such New Wine; Dark and Clouded, not able to perceive this Great Wonder; much less can he order his Speech concerning it, by reason of Darknes. If the Lord had asked, Can such crooked bones be made streight! We
A 2 might

To the Reader

might with his leave, answer as Ezekiel did, Ezek. 37. 3. Lord thou knowest. But if he command us to Preach, and make dry bones both the Text, and Hearers, we must to our work, though ridicul'd for our Pains. My Work is not to give you a Narrative of this Comedy, whereof the beginning was turbulent, the end calm and comfortable; this part I have left to the Historian. I have only given vent to hasty thoughts that offer'd themselves freely, and are now cast in this form; that I thereby may help the first Impression, and make it deeper, by loading the Seal with this Circumscription.

I am hopeful that a begun Motion amongst the dry Bones will be followed with his putting his Spirit in them. The only thing we want to compleat all in our present day, and for which we ought to wait, until his Spirit be poured out on his People, and his Vengeance on his Incurable Enemies; until which, all things will decline and grow worse. If this great Executor of our Jesus his Will act toward us, the work is done as he pleases in an instant, or gradually. If he act in us, and stir up that Faith and Love whereof he is the Efficient, then we act above our selves.

ad. p. 111

It's

To the Reader.

It's a wonder to think how strong a Christian is at one time, and how weak at another; how full, and yet presently empty; what a Lamp of Light, and yet quickly walking in darkness.

If we could retain what he gives in, Our Impressions should exceed our Expressions. Ingentia stupent, so it is in the present case. Thoughts and great thoughts rise in the heart, when the Tongue is not as the Pen of a ready Writer. I no more act the part of the Orator, than of the Historian: I had rather feed you with food convenient, than to gingle in your Ear with fine words; to make you slumber or sleep, both which are unsuitable when our light is come, and the glory of the Lord risen upon us. I presume not to give Light to the Learned, only am ambitious to serve them, in helping their memories in handling the Thesis. And being more desirous of a pious improvement of so great a Miracle, I have taken the greater liberty to waive acurateness, and study to bear home things with the greatest plainness in the Apodosis. And yet have not withheld from the Curious what may make them search whether these things are so or not, or at least to wish that all might prove so in the issue. If you call me confident, if my confidence be
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To the Reader.

in him that hath encouraged all to believe by what he hath done, let it alone, for blessed are all they that trust in him. If I speak confidently as to Things or Persons, that which is of God must stand, and the purposes of his heart must take effect. He will not forsake them that seek him, Ps. 9. 10. We want nothing but Faith in God, for removing of Mountains, subduing of Kingdoms, and obtaining of Righteousness, &c. If I knew where to seek for it, I would go farther to find it, than the Queen of Sheba went to hear the Wisdom of Solomon. It's indeed scarce to be found, Some may call me a setter forth of Parables, be it so, it concerns the King, who is abasing all that he alone may be Exalted: And I freely declare to you, that I will rejoyce though I were an High Tree to be brought low, If my Lord and Master increase more and more; excuse my inability to do better; in so great a hast I would do better, and do heartily pray, that more expert in this way may do their best for helping to keep this work alive, and all to improve it. This is all I desire, if the Work need more of your Charity, to spare it from lashes. Your Goodness cannot deny it. And this I beg so much the rather, because the
hasty

To the Reader.

hasty Printer hath miserably Lam'd it in its coming out to ~~the~~ view; for Curing of which, I pray you be so kind as to look on the Erratas, and Correct them as you go on.

May his Blessing be upon you, and it for strengthning your Faith in the Blessed Promises, and to wait till the Vision speak; so as all concerned may hear, and live; which is the Prayer of, &c.

ERRATA.

PAge 3. l. ult. r. no Miracle. p. 4. l. 6. del. not. l. 26. del. only. p. 5. l. 14. r. Eclipses. 15. for then, r. their. l. 28. r. Luke 18. 43. p. 6. l. 10. r. or. l. 21. del. account. p. 8. l. 24. r. gradu. p. 9. l. 19. for Miracle, r. Substance. l. 23. for of, r. and. p. 10. l. 3. for in works, r. inwardly. l. 17. r. aliena. l. 24. for it, r. is. p. 11. l. 13. for the, r. they. l. 17. r. word. l. 27. r. as the. p. 12. for Nature, r. Motion. p. 13. l. 28. for you, r. there. p. 14. l. 2. r. never could. p. 19. l. 15. r. is at. p. 22. l. 22. for which, r. with. p. 23. l. 20. for the, r. their. p. 24. l. 9. r. Churls, p. 34. l. 25. r. his. p. 38. l. 15. del. lastly to the end of the Paragraph.

BOOKS Printed for Tho. Parkhurst.

THE Rod, or the Sword; the Present Dilemma of the Nations of England, Scotland, and Ireland, Considered, Argued, and Improved; in a Discourse from Ezekiel, Chap. 21. Ver. 13.

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Light in Darkneſs, &c.

THat which gives breath unto theſe few Thoughts, is that ſtupendious Grace, and Power, Wiſdom and Goodneſs of God, that Beams forth from that Sun of Righteouſneſs which came with healing under his Wings, for the relief of a poor Daughter of *Abraham*, bowed down and deformed with an Infirmary almoſt all her Days. When the Lord God ſpeaketh, who can but prophesie, *Amos* 3. 8. Never was there a Nation wherein the Lord hath ſpoken oftner by a ſeries of wonderful Providences, then to theſe Nations; and this laſt ſound of his Voice is not leſs convincing to Atheiſts, and ſtrengthening and comforting to his Friends then any of the former. Surely it would argue a great Contempt of God, great Blindneſs in his Servants, if all this ſhould proceed from him, and yet none of us turn aſide to ſee this great Wonder, ſoberly to enquire whence it comes, whoſe Image it bears, *what is its errand upon*, which it hath come to us in this Day of Gloomineſs and thick Darkneſs, which hath clouded the Glory of his Appearance of late, which makes moſt apprehend, that all theſe his glorious ſteps were for this end, that our

Time might be the greater, that he might make way for his Wrath, and have time to furbish that Sword that hath despised the Rod. How wonderful must this be at such a time, that Divine Majesty, hastning to power his Wrath on the Generation of his Wrath, and the People of his Curse, should yet go on in his stupendious ways of Mercy to his People, sometimes doing Marvels one way, sometimes another; till at last he shew his marvellous Loving-kindness, in the pouring out of his Spirit on them, and his marvellous Holiness, in exalting himself in Judgment, and sanctifying of himself in Righteousness, *Is. 5. 16.* on his Adversaries.

I shall not here trouble you with a Narrative; this you may have frequent occasions to see from others by an easie Labour; and thereby made to acknowledge, That this is the Finger of God, the doing of the Lord, and deservedly marvellous in our Eyes. A Miracle wrought by the immediate Hand of God, leading all to say as *Israel* did in a day of shameful Apostacy, and halting betwixt two, *The Lord he is God, the Lord he is God.*

That this Work of God may be the better understood; I shall briefly give you an account of some things relating to Miracles, and then prove that this great Cure as wrought of God is one. And 3^{dly} I shall consider this Work in its genuine Nature and Cir-

Circumstances, and give you some hint of the Agent, and of his design in doing this on a Stranger in our *Israel*, at such a time of great shaking and consternation.

As to the first, we must take care to attribute to it its true Name, and to discriminate it from its Affines which are related to it, but are not the same, and these are *Mirum* a Wonder, *Signum* a Sign, *Prodigium* or *Portentum* something rare, excellent.

A thing is said to be *mirum*, or wonderful, when the Effects are manifest, and the natural Cause hid: As some do wonder when they see the Eclipse of the Sun, because they are ignorant of the cause, this is *Mirum* but not *Miraculum*, a Miracle properly so called.

Again, a thing is said to be *Signum* a Sign, which signifieth, and as a Sign doth manifest something above Nature, but is not a Miracle itself: It was a sad aggravation of the Churches Affliction when she saw not her Signs; and it was *David's* Prayer in a doubtful State of Affairs, *shew me a token for good*, *Psal. 86. ult.*

Again, 3dly. There is that which is called *prodigium* or *portentum*, which *David* calls himself *Psal. 71. 7. I am a wonder unto many, a prodigy.*

The great God may make the greatest and best of Persons such, and he may do many portentous things, when yet he works

Miracle ; only what he does may be called so *propter excellentiam*, for the excellency and rareness of the thing, which casts a Glory on that person or thing it relates to, or *contra*, if it be afflictive.

These three agree, and differ not from a *Miracle*. They agree with a *Miracle* ; first, in regard that their *Effects* are manifest. 2^{dly}. They all beget Admiration. 3^{dly}. They all signifie some notable thing. And herein lies the wonder of this wonder. That all agree in it, for the Effect is manifest. All begets admiration amongst all but such as have no share in it ; and what more significant of some notable thing yet to be done, to put the head Stone on the Work of our God.

As I have shewed wherein this does agree with such things as are of kin to it, I come now to lay before you wherein it differs from all of them ; upon which account, as it is placed in the highest sphere of God's acting towards the Sons of Men, so it calls for our deepest Thoughts, and most particular Observations.

This as all other Miracles, differs from these Relations ; first, in the Nature of it : A *Miracle* is, where Nature is enlarged or hindered, when Nature, I say, is only extended, this is a *Miracle*, as then the Eye of Stephen saw to the Third Heavens, Christ standing at the right hand of God, Acts 7.

or when *Sarah* that was barren conceived, *Gen.* 21. or when the Sun went back ten Degrees, *Esa.* 38. or when it stood still, *Josh.* 10. So in the Case in hand, here is no Creation but an Extension of Nature, so that Bone came to Bone, and she stood up in her place. Now a thing may be *mirum*, and so admired; and may likewise signifie and manifest some excellent and rare thing, without enlarging or hindring of Nature, which is peculiar to a Miracle, and states its Difference from these.

2dly. It differs from them in its Cause; the sole Efficient of a Miracle is God, he is the occult cause which none know, the zelots have their Causes in Nature, and which are known to some, though hid from others, that makes such look on many things as Miracles, which only proceed from natural Causes, and do not require that *divinus* that Divine Power to their Production, which Miracles do, and therefore can only be done by the Power of God.

3dly. They differ in their Use; true Miracles have been, and are wrought for the confounding of some, and putting them to shame, as the *Scribes* and *Pharisees* and others in Christs days, or for the convincing of others, such as the ignorant people, who by Christs Miracles were convinced, and gave Glory unto God, *Luke* 10. 4. Or to teach and instruct men, and confirm their

Faith in some rare and excellent Truth: But these things which proceed from natural Causes, do not so properly tend to Conviction and Confirmation.

So that from this you may see that the Lord useth the most effectual means by doing of this Miracle on this poor Patient, that ever has been used for correcting, if not for confounding: ~~Also~~ the Atheists of this Generation are for teaching if not also for confirming the Hearts of the Disciples, who have been for Signs and Wonders in our *Israel*.

Hence you may gather what a Miracle is in its true and proper Sense; to wit, it is that which is above the power of created Nature, done by an occult Cause, full of Admiration, and of singular Use, in manifesting the Glory of God, and for the good of his Church and People.

Thus having given you an account of the true Nature of a Miracle, and an account of its agreement with, and disagreement from Marvels, Signs, Prodigies.

I shall next give you an account of their accidental and circumstantial differences amongst themselves.

Dist. We must first distinguish betwixt that which is a Miracle *in it self*, and that which is a Miracle *quo ad nos*, or in respect of us and our apprehension. It may not be

be a Miracle properly, and in it self, which may be so accidentally and through Ignorance to us, as the Eclipse may be; but this in the present providence of our day seems to be such properly and in it self, whatever Atheists and Others think tot he contrary.

2. *Dist. A modo operandi*, They are distinguished amongst themselves, from the Lords way and manner of doing them, *In Pura*; in pure Miracles, because done without any second cause, as was the curing of this Lame Child, or *mixta* mixt, as when God makes use of second causes in what he does, such as Cley and Spittle, and the Washing in the Pool of *Siloe*.

Dist. 3. Thirdly, They are either Positive when any New thing is made, either in *rerum conversionibus*, in the conversion of things; as when the Rod of *Moses* was turned to a *Serpent*, *Exod. 4. 3.* or *Water* turned to *Blood* or into *Wine*, as *Joh. 2. 8, 9.* or as here a poor crooked Creature made streight, and dislocated Joynts commanded to go to their place again, or in *rerum procreationibus* in the bringing forth of things, as in the birth of our Lord, *Matth. 1. 18.* and in the giving of Manna, *Exod. 16. 22.* In respect of the place from whence it cometh, it is a Miracle; in respect of the quantity, that there fell so much as was able to feed such a great Multitude; it was a Creation in regard of the

the sweetness of its tast; it was a Miracle in its transparent Colour a Miracle : but that it fell double before the Sabbath, that makes it both a Creation and a Miracle. That it fell not on the Sabbath day, that it fell about their Camp, that it corrupted when they gathered, contrary to the Command, and lasted till they came to *Canaan*, all this was a Miracle. Or 3ly, *in rerum multiplicationibus*, in the multiplying of things, such as *Gen. 7. 18.* the encrease of the Waters to their prevailing over the whole Earth, and drowning of the whole World of ungodly Men; all these are called *Positive* Miracles.

Again, There are some that are called *Privative*, whereby the *course of nature is hindered*; as when the Sun stood still, *Josh. 10. 13.* the Iron did swim, *2 Kings 6. 6.* the Fire did not burn, *Dan. 3. 25, 26.* there is in this what God hath wrought, something of the nature of both these, as you shall see when we come to the Apodosis of all.

Dist. 4. Again, some distinguish a *gradum*, and so tell us, That there are Miracles either in the highest degree, or in a second degree, or in the lowest degree of all. The first are such wherein Nature never had a hand, and are one and the same with these that were called *pura*, whereof before, such as the Suns going back ten degrees, &c. The 2d sort are these, wherein nature once had a hand, but when they are once decayed, Na-

ture

ture can never restore them again. As for example, Nature bringeth forth a Man seeing; but when he is once blind, Nature can never make him to see again. The 3^d sort is, when *Nature in time could do such a thing, but cannot on a sudden do this*; and when its done on a *sudden*, then its a *Miracle*; as *Christ* curing of *Peters Wives Mother*; its said in an instant the *fever left her*, and *she arose and ministred to him*, what yet Nature might have done in process of time, but could not do it in an instant. This *Miracle* wrought of God in our day admits of all these, for it was done without second causes, restores what Nature could not restore, and that in an Instant.

Dist. 5. Again, some Miracles are greatest, *quoad substantiam*, in respect of the *Miracle*, some *quoad Modum*, greatest in respect of his way of doing of them, and less as to substance; such are the Miracles of *Moses* supposed to be. This is great both ways as to the substance, and his way he took in working of the same, for he did it without hand.

Dist. 6. Again, some Miracles are external and in *oculos incurrentia*, obvious to sense, as the opening the eyes of the Blind, curing the Lame, and this Lame Child.

Others

Others are Miracles which proceed from an internal Divine Power and Vertue, and work ~~miracles~~ such as the great Gifts of the Spirit. And as the one is obvious to sense of all, may the other also be inwardly wrought on this Daughter of *Abraham*, so long bound with this bodily infirmity.

Dist. 7. Some are occult and hid, which we are to believe as the miraculous Conception and Incarnation of the Son of God; some again, *probantia fidem*, trying our Faith, and these are manifest, and so is this in the Providence.

Dist. 8. Again, Miracles are either such as are wrought by Men or by Christ: By Christ properly, and by his own Power by Men, *alteru virtute*, by anothers vertue, not their own. *Acts 3. 12. Why look ye so earnestly on us, as though by our own power or holiness we had made this Man walk.* He did all in the name of Christ, *v. 4.* tells them, *that his name, by Faith in his name this man was made strong, whom you see and know, v. 16.*

By all that is said you may easily conceive what are the usual affections and properties of a Miracle, which if they agree to this of ours prove it to be such in deed, and in truth.

The first is, That what is done be *arduum*, a difficult thing, yea impossible to us, tho possible with him. Is it not a difficult thing to cure the Lame, and to joynt in dislocated bones of so long continuance.

2dly. That what is done, be *præter spem naturæ*, beyend what Nature can promise or effect, what it cannot put you in the expectation of, and what you cannot reasonably expect or desire from it; and what was ever such or can be such, if this Cure of our skillful Phisitian be not? Could any rationally promise to Cure? if ye did rashly undertake it; did they not fail in their enterprise for want of Power from on high? or if they did hope or put others in hope; did not they return ashamed, till the Sword of the Lord came and delivered her from all her Destructions?

3dly. It's required, that it be *quid insolitum*, a thing rare, what though it be what this Physitian used to do in the days of his bodily presence amongst the Sons of Men; yet, to us and former generations, God has not used such a way in Curing by a Miracle, and that of the greatest Magnitude. The solemnity of it doth magnifie it, so it is what rarely or seldom hath been done in these

these latter Ages, and that ever upon some great account, and for some great end.

4bly. That it be on a thing that had an inclination to the quite contrary effect ; and what inclination could a dislocated joynt for many years have to its natural Place, when quite turned another way, when hardened and consolidate, yea habituated to turn its ~~Nature~~ the very quite contrary way, to that wherein God turned it by his mighty Power.

5bly. As to the cause, it's required that it be occult, and does not this hold in our present case ; an unseen hand put all in joynt, an unseen Agent, an unseen Power, though present to heal ; no visible instrument, no seen Messenger to prepare the way of the Lord, no visible preparations to put them in expectation of any thing, but all done in a moment.

6bly. That it be such a thing as is manifest and clear, therefore the diseale was manifest, the Cure by the distinct sound of joynt going to joynt, it was done openly before Witnesses, not in a Corner, but in the Metropolis of the Nation, and that when the representative of the Nation was assembled, not far from the place where this Miracle was wrought, and all for this end to confirme us in

in something that this Manifestation of his Power relates to, and is coming: But you will happily say, is not the Power of working Miracles ceased. *Ans.* I say to this, That it's most certain, that power of working of Miracles, is Originally in God the fountain of all Power. 2dly. That this Power is given in by the Father to the Son, *Matt. 11. all power is given to me in Heaven and Earth,* he is Lord of all. 3dly. That whatever Miracles Christ wrought was by his Divine Power, and not by his Humane, and so prove and confirm clear, and make manifest the Deity of the Son of God. 4bly. That Christ did give power of working of Miracles, both to good Men and bad, to *Judas* as well as to *Peter*, which is the ground of their Plea, that in his Name they cast out Devils. 5bly. That this dispensation of Power was for certain ends, which being attained, the means may cease that were appointed to bring about these ends, *viz.* to clear and confirm them then in the Faith of the *Messiah his Person* as sent of God, to confirm the Doctrine he taught, to be the words of eternal Life; which being attained to, the means ceaseth that were appointed for this end. And if ~~you~~^{there} were still a working of Miracles, attending our Preaching, our words should be of as great Authority as the Scriptures of God, and might justly be called
the

the word of God. And yet 2^{dly}. *Ans.*
This power is not so ceased, as if God never
upon like occasion or necessity, or when, and
as he pleaseth give it again, and work medi-
ately, *de novo*.

And 3^{dly}. I Answer though he had decla-
red; that he would work no more Miracles by
Men, and that he would not impart a pow-
er to them to make them *fellow workers* with
him in such a work, yet so far as I know he
hath not tyed up his own hands from ever do-
ing such things any more. And therefore
hath left himself at liberty to do whatever he
pleaseth both in Heaven and Earth, and in the
Seas, and consequently without reflecting
on himself or his Government, might conde-
scend to set up such a sign, and to work such a
Miracle, as this on this poor Child, and further-
more let us see, that many such things are with
him for the recovery of the health of the
daughter of *Zion*.

I shall now come to the Apodosis of all
this Discourse, in bringing forth to your view
what God hath wrought not only for that
poor Child, but for us.

That

That the *Works* of the Lord are *Honourable* and *Glorious* to be fought out by all them that take Pleasure therein, is beyond all question with those that either acknowledge a Supream Being, or the Authority of his Word. All of them bear the Image of the Author, fute his *Grandure* and *Greatness*, and are like himself *Honourable*, and do reflect an Honour on all those that seek them out to quicken them to *search* and *recompence* their Labour.

Amongst these honourable Works, none cast forth a greater reflection of his Glory then the *Presence* of his Power to *Heal*; many great Works he *hath done*, and yet of none of them is this so particularly expressed, That his Power was present, as when the *Pharisees* and the *Doctors of the Law* came to Christ, *Luke 5. 17.* then its said that his Power was present to Heal them. The instance in hand is a sufficient proof of his powerful Presence to Heal this Day as formerly (though not so ordinary) whensoever it may please his Divine Majesty to rise for the help of the needy, with healing under his Wings. Here we have one *Lame* from the Cradle, if not from the Womb, or near to it, miraculously by the mighty Presence of the Power of God restored.

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There

There be these things diligently to be sought out, and observed by all that would understand the loving kindness of the Lord therein.

1st. The Nature of the Work. 2^{dly}. The Circumstances of the Patient. 3^{dly}. The time when. 4^{thly}. The Agent. 5^{thly}. The reason of his acting thus at such a time, His end in doing it then. And lastly the improvement that may be made of it.

For the first, the nature of the Work, its Cure, Our Lord is the best Physician, was such an one, and is so still, thereby witnessing that he bare our griefs. That which wonderfully accents it, is, that first he did it so suddenly, in an instant, others may do great Cures through progress of time, but none so surprizingly and so soon as when he Cured *Peter's* Mother-in-Law of a Fever, he took her by the Hand, and immediately the Fever left her, so here without any external sign, but by an unseen hand, this Maid is made whole, which may easily convince all, that this Work in the true nature of it, is Miraculous.

2^{dly}. Its wonderful, and to be admired, its not such a thing, the like whereof was never, for many such things were done by our Lord in the days of his *Flesh*, and by his Apo-
stles

stles in their planting the Church, but yet such things hath been so rare, that it hath been a received opinion for many Ages, that Miracles are out of date, and ceast.

This makes it the more wonderful in our Eyes, especially while we find that this was done neither by *Peter* nor *Paul*, but by an immediate hand of God, does it not then deserve to be owned by us as the doing of the Lord, and marvelous in our Eyes?

3^{dly}. May it not be call'd a Prodigy, if you will look to the Patient as such, was not she a wonder unto many, because of her Affliction, and now look on her as Cured, may she not in this respect say, I am a wonder to many, because of Gods Salvation.

4^{thly}. What if I should say, that in its nature its *Prognosticative*, and lets us see how the same Physician can Joynt all the broken pieces of Church and State together, and thereby make himself a Name, and get to himself Renown in all the Earth, and that, neither by *Might*, nor by *Power*, but by my *Spirit* saith the Lord.

5^{thly}. Its *profound* and *deep*, the more need have we of the Spirit of Wisdom to help us to search into the deep things of God in it, which are not only out of Sight to this *unbelieving Generation* but denyed by this *Atheistical Age*, such as a Supream Being, his *Glorious Attributes*, his

indefinite Presence, his all-seeing Eye, his Omnipotent Power, his matchless Sovereignty, saying to one go and he goes, his transcendent Goodness, the riches of his Mercy, and All-wise, and Governing providence, condescending to look after his poor Creatures in their low condition, how wonderful he is in his Son, how wonderful in all the profound operations of his Spirit, and the wonderful things in his Word. O what need have we of Eyes to see, and Hearts to understand, these profound depths of this wonderful and incomprehensible God.

6thly. We may see a greatness in it, a great God doth great things, may we not say with Mary the Mother of our Jesus, *Luk, 1. 49. He that is Mighty hath dene great Things, holy is his Name, &c. 51. He hath shewed strength with his Arms, he hath filled the Hungry with good Things, he hath help'd his Servant Israel in remembrance of his Mercy.* I insist the less on this, because I have given you an account of the nature of it in my former discourse of Miracles, whereof this is none of the least.

The second thing that falls under consideration, and is next to us, is, the consideration of the Patient on whom this Cure was wrought.

The first thing that I take notice of, is, that she was a stranger in a strange Land, a Foreigner or the Child of *French* Parents. Is not this worth our noticing, whether it was she, *brought* or *born* here, yet this must be the place where God works the Cure, and this person must be here, cost what it will: If you look to Parents, they must be put to suffer, and driven out of their Native Land, and have a little Sanctuary for them here, and if you look to her, she must be the miserable object, the scorn of the, foolish here, for this end, that we may be the easilier persuaded to turn aside, and see this great wonder at our Doors, and God's wonderful pains, he is about us to rebuke our Atheism, and to awake the Sleepers amongst us, to call upon God who is so near, easie to be found, ready to pardon, and a very present help in the time of Trouble. O what an indearing affection does shine in this that (having so great a work to do) he will do it here, that it may appear to all that *Glory*, yet *durells* in our Land, and that here he gives the most early Discoveries of the great things he will do in due time which are little lookt for by us, and seems, as impossible to sense and reason as this did in their Eyes who were concerned.

2. Consider her as a Member of a persecuted Church such as the Church of Christ, in *France* is this day : And she may be looked on as a sign of its, great Distress, which is *persecuted*, but not *forsaken*, perplexed but not in *despair*, *Cast down* but not *destroyed*, a *burning* Bush yet not *consumed*, a *hissing* and an *astonishment*, so may she not be set up as a sign of the Lords, reviving of these dry bones of that persecuted Church. Are they broken to peices? So was She : Are they bowed down? So was She ; do they say we are cut off, for our parts so might she say. Are they out of joynt, and under many sad dislocations? So was she. Did bone, come to bone? Was all joynted right again with her, who knows but this same agent will as easily joynt all and put it together in his own time : Let^d none despise *the day of small things* for *you shall see greater*.

3. Consider that she was a Patient for a long time sufficiently known, as such not only by Parents but others, so that all may say as the Parents of the blind Man. This is our Son and was born blind ; so that none can readily suspect this as an Impostor, she continued long in the use of means and not the better, yea long after all means was disused and laid by, the days of her calamity were numbred : None could do this till he came, whose right it is, who appointed

pointed time and place, and never comes too soon or too late.

4. Consider, That she was more than usually afflicted and affected at this time with her condition, her wise Physician thus preparing her for the consolation that her Soul shuned, while vexed with the Scoffs of them that *were at ease*, and with the contempt of *the proud*, he fitted and humbled the Vessel for this new Wine; O taste and see that God is good, who trust in him are blest.

5. Consider her as one conversant in the Scriptures, and though she had often read this Scripture, yet never so *quickened* by it, saw *never so much* in it as now; so good it is to be frequent in the Sanctuary of the *Scriptures*, so sovereign is the wind of the Spirit blowing where it listeth, so seasonable, so suited to the case of the Patient, and comes sweetly as the blessed Chariot, wherein the King is, who doth whatever he pleaseth in the Family of Heaven and Earth, and in the Seas. O that this might beget more respect and credit to the holy Oracles of God, make us more conversant therein, and check that anti-scriptural profane spirit that either despiseth it, or makes a Scoff of it,

6. God sends her to that particular Portion of his Word, that was so suitable to her case. And *sent* it into her very heart, he *opened* the heart, he *sent* in the Word, he *raised up* her heart to such Expressions as these: O that I had lived in that time, I should certainly been healed! These are said to be her Words, when she read the Story of the Man sick of the Palsy, *Mark* 2. 4, 5, 6, &c. Our Lord knows our need, speaks the word in season, he opens both Eyes to see and heart to believe, and crowns believing with some great Salvation, and commends it tho it be all his own, he no sooner saw their Faith, yea the weak Faith of this poor Creature, but he brought health and cure to her.

7. Consider that this Cure was immediately wrought on this Patient: There was neither the use of ordinary means for the body, nor of Spiritual means, no prayer now what ever had been, but its when Ministers had given over praying, and Physicians the *use of means when there was no Peter to Command, which Silver and Gold have I none* but in the name of the Lord Jesus, rise up and walke *Act.* 3. 6, 7. No none of this but God by his own immediate Hand of Power joynted all in again.

Lastly, Consider that all this was done with ease to the Patient, we do not hear of any passion but what was wrought on the heart, making her wish that she had been then, when Christ was in this World, and what made her say I should have been Cured, no tearing as it was sometimes, but all in a sudden for her recovery.

The third thing that offereth it self to consideration in this great work is the *time*, when it pleased this wonder working God to give forth in this work a compendious account of all his glorious attributes, thereby shewing forth his glory.

In answer to this, may it not be said in the first place that it was in a day of great blasphemy and of abounding iniquity, partly because other Testimonies of like nature were not only disbelieved, ridiculed, and stifled, but the abettors thereof threatned for daring to own any witness for God against this atheistical generation. Some of these Persons have died with the Testimony but here is a living Witness and a living Testimony that can stand alone against all the Atheists of the World: And who can tell what multitudes more of a like nature and for the same end, may yet be adduced to confirm his word against an unbelieving generation. If he work who can Let: Is there any thing too hard for him, and who can tell what shall be done when
the

the Zeal of the Lord is the great performer of all.

2. In a day wherein the *generation hath as much straitned the Spirit of the Lord*, as any that were ever named by the house of *Jacob*, *Mich. 2. 7.* And is this a small thing that he should enlarge himself so freely, so unexpected above all thoughts and desires, to make a feast for Currels, O for a recompense, let it be this: *Be ye also enlarged.* Call on him, he will shew you great and mighty things which we know not, *Jer. 33. 3.*

3^{dly}. In a day wherein there is a great restraint of the spirit, Its restrained in us, and great is the restraint that is upon us, as if he had said, *Pray no more till Judgment take place, till I have offered up my Sacrifice, Zeph. 1. 7.* and are not the influences of the Spirit restrained from us, our Bones are still dry and scattered, the tender Bowels of Mercy generally restrained, *Isa. 63. 15.* and yet you see in this Day how his Power was present, the strength of his Arm shewed forth in this very day, in restoring a poor thing to its straightness, Declaring to all, that his Ear is not heavy, but that he can hear, nor his Hand short, but that he can save, and that it is our iniquities that hath both removed good things and withhold the like from us; yea hath separated betwixt us and our God.

4^{thly}. In

4thly. In a day wherein the truly godly lament for the Comforter, his being removed far away from us, so that they find no relief, from Ordinances expect no relief till he return again, *Mich. 7. 19.* and yet here is relief for a poor Daughter of *Abraham* bound with an infirmity for many years; and what does this call for, if not to lift up the hand that fell down, and to hope against hope; *Rejoyce O Land, for the Lord will do great things.*

5thly. In a day wherein the hearer of Prayer hath hid his Face from the prayers of his People. The more solemn, the longer continued his Peoples Prayers have been, maketh his hiding from them the more Lamentable, and his Terrible Anf. in righteousness to be the more tremendous. We have scarcely had time to reflect on this, and to ask one another, is there not a cause, when lo a wonder wrought by the mighty Hand of God, upon one before she prayed, and while yet wishing, she had lived in such a time, and believing, that if so, she should have been cured. It was but a narrow limiting Faith, that she had, yet met with a measure not according to it, but according to the Divine Bounty and Goodness, not for her solace only, but for ours also, on whom the end of the World are fallen, and to quicken us both to believe, and call on his Name.

6thly, In

6ly. In a day wherein Satan like a roaring Lyon goeth about to seek whom he may devour, knowing that his time is very short. In this day the God of all Grace after our Sufferings, hath wrought this great Salvation by his immediate Hand, for perfecting, strengthening, establishing of the Saints, in expectation of the great things he hath promised, whereof you may take this as the earnest and first Fruits, to his Praise and Glory.

7ly, In a day wherein the Hand of the Lord is upon every one that is Proud and Lofty, and that is lifted up to bring them low, that the Lord alone may be exalted in this day. *Isa. 2. 11, 17.* and what greater things could be desired, then the Lord's immediate Hand in joynting the Bones of this poor Child, and what plainer Demonstration could we have of his Ability, to joynt together the broken Members, both of Church and Nation, without hand, that he alone may be exalted in our Day, then his doing this, when both Physicians and Ministers were lay'd by as Physicians of no value.

8ly, In a day wherein the great Assembly and Representative of the Nations are together, about such difficult Work, when all is like a broken Vessel, which they cannot joynt together; while their Thoughts are perplexed, and their Hearts fail them. This great Master of work
does

does work this Work not at a distance from them, nor in a Corner, but in that same City, and nigh to them, where the sound might quickly come to their Ears, and where they might by little labour see with their Eyes, what the Lord did for that poor Creature, and what he can do for a Land, where all things are out of Course, for its as easie for Him to do the greater, as the smaller; yea, and by this, may it not be supposed that while he did this so nigh to them, that as he would have them concerned themselves about it, and do what they can to make all whom they represent take notice of it, so in a more special manner, to look on it, as God's Call to them, to look up to him for help, *when vain is the help of Men*. And it hath ever been observed, that the beginning of some wonderful great Work of God hath been there, where there hath been greatest confluences of People concerned therein, as you may see if you diligently read that 2 Chap of Luke, which I only cite to you as an instance, but make no Parallel betwixt that in the Text, and this in the Providence: Further then to tell you, that as our Saviours coming to the World was then, when there was a great confluence, so this in the Providence was at some such time.

Lastly,

Lastly, in the day of our Kiug, wherein all his toil abroad was aggravated with the Dislocations he found in the Body Politick at home, and the necessity he might find of causing more, not knowing well, how to put things in joint again, when broken to pieces. Now that the Lord by a mighty Hand should do this great Wonder, and joynt in again what hath for many years been dislocated does not only encourage and strengthen his Faith, *which hath been spoken of through the World, but may assure him*, that as its his Honour to uphold the tottering Pillars, so for his help, the God that he trusts in can and will, as easily set right what is out of course, as he hath done to this poor Child, that all may know that he is the Lord, that none shall be *ashamed that trust in him. And that God ruleth in Jacob to the end of the Earth.*

By these steps that are more sensible, I would lead up to the Agent, and indeed its high time for all of us to inquire what is he, or who is he that hath done this great wonder, in the sight of so mighty and great a Nation with such an outstretched Hand.

To

To the Athift, it ſays, his Name is (I am) though he ſays that there is no God, he muſt exiſt that works ſuch a Wonder, and Holy and Reverend is his Name, though ſuch Blaſpheme it. That he is Sovereign in the diſpenſing of Favours, He hath Mercy on whom He will, and whom He will he hardeneth; ſay not, thou, let him do ſo again and again, and then we will believe in him. This he hath done, that you may ſet your hope in him, and if you believe, you ſhall ſee gréater things; you are not for Signs when God gives them, but many would go to the Devil for Assurance of that which Gods denyſ them, as *Saul* to the Witch at *Endor*. Make not this the Ground of your Faith, for the word of Promise is the only Ground of your Faith, but you may improve this to the quickning of your Faith and Hope in God, with whom nothing is impoſſible, *Zech. 8.*

He it is who brings down the High Tree, hath exalted the low Tree, hath dryed up the green Tree, and made the dry Tree to flouriſh. *Ezek. 17. 24* He it is who healeth the broken in Spirit, and bindeth up their Wounds. *Pſ. 147. 3.* It is he that ſhaketh Nations to pieces, and can eaſily joyn them together again.

But

Mich. 4. *Zeph.*
3. 19.

But come a little nearer, and behold what a *new* thing he hath done on the Earth; he promised *Isa.* 43. 19. that he would do a new thing, when he lay'd the Foundation of his Kingdom in the Blood of his Son, he promised to do a new thing in propagating this Kingdom, that he would make her that halteth a remnant, and now may we not behold what a new thing he hath wrought in the Earth, for the reviving and recovery of his People this day. If we narrowly observe his manner of doing this Cure, we shall not only see whose *image it bears*, to whom it *belongs*, and from whom it *came forth*, but upon what *errand*, and *what is his design in it*, how much we ought to be concerned and taken up in considering this Operation of his Hand, that tends so much to our Comfort, as telling us that his *Name is nigh*, and that *Mercy shall be built up for ever*.

I shall Propose some things to help to a more distinct Discovery both of the Agent, and the Action.

As first, He is alone in this Business; he may say of this as of his great Purchasing Work, *Isa.* 63. That *among all the People there was none to help*, and therefore his *Right Hand brought Salvation*: And was it not so in the Case in Hand? was he not alone in this great Work? With whom took he Counsel? Who sent for this Physician? did he not do it, before any knew it, lest any should say Our Right Hand hath done it? And if alone in it, acknowledge him as God alone, and give unto him the Glory due to his Name. Trust perfectly in him, and you shall find what you seek; receive what you ask, if Regular in your Petitions.

2. He did it Immediately, he did not lead out the Poor Patient to press hard for a touch of his Garment, he did not make a Salve of Clay and Spittle as sometimes he did, he did not send to the Pool of *Siloam* to wash, nor to *Jordan*, he did not send a Minister with Power to heal; but he does all immediately without the aid of any, to make it a greater Testimony, that it might Work the more Powerfully, and that obdured Atheists may be the more unexcusable, who Contemn and Despise it.

3. He did not do it by halves, jointed it, and left them to keep it in; No, no, our Lord did not only do it, and that perfectly, but so over-ruled

ruled second Causes, that they were restrain'd from doing any thing that might reflect unbelief in them, or dishonour on himself. As for God, *Perfect is his Way*, Psal. 18. and he will Perfect what concerns his Church and People, *Psal. 138.*

4. He does it as a most free Agent, he remembers us in our low Condition, *because his Mercy endures for ever.* When Mercy remembers, then Bowels of Mercy flow most freely out, they are like the Rain that does not stay for Man. Nothing Acts more freely than Grace. If any of you Quarrel with the Agent for his noticing the low Condition of his Handmaid, he can still such a Foe with a May-not I do with my own what I please? who dare say to him, What dost thou, or challenge him for this good Work?

5. He not only did it, but did it *preventingly*, for as its said in another Case, *Isa. 66. Before she travelled she brought forth*, so this Poor thing was Cured, either before she pray'd, or while she was yet praying. And though she could not Order her Speech by Reason of Darkness, yet he orders her Cure, and as the Word of the Lord try'd her, even so by the Power of his Word he healed her; like that *Psal. 107. He sent his Word and healed them, and delivered them from all their Destructions.*

6. He did it irresistibly, what scorned the Physician, and despised the Lance of the Chirurgeon and would not budge for them. That no sooner hears his *Be thou opened*, but it opens, and

the Joint no sooner hears his *Go*, but it presently goes, and Bone comes to Bone at his Command.

7. He did it most Easily, she was not torn, nor thrown to the Ground, but was Cured without Pain; some Cures are as bad as the Disease, and ineffectual also; all that can be said is, that the Poor Patient has spent all on the Physicians, and is nothing the better; but here nothing more Cheap, nothing more Easy to the Patient, nothing more obliging upon all to Adore, Admire, and be thankful to this Blessed Operator, than this.

8. And may I add, that he did this without Prophefying on these dislocated Bones: *Ezekiel* was commanded to Prophefie upon his dry Bones, but he here without either Prayer or Prophefie, makes Bone come to Bone, and her to stand up as one come out of the Grave. And I shall humbly Pray, that he would put his Spirit in her, that she may live.

9. He did it Openly in the sight of others, convincingly to all that will consider it; he did not do it in a Corner, nor did he leave any place for any Mans doubting. May not Parents say, We know this is our Daughter, and that she was Lame from her Infancy, and that now we see her whole, but how or by whom we know not? And may not she answer, This is a Strange thing, that you know not who hath Cured me, seeing the Work declares that it's the Finger of God that hath done all this?

I shall Humbly and with Holy Reverence to this Sovereign Operator, make a Modest inquiry and search into his Mind and Design in doing this, at such a Time, in such a Manner, in such a Place, on such a Person.

And first, May it not be for this End, to tell us, that this which he hath done on this Poor Child is of a publick National Concernment, done when the King and both Houses of Parliament are Consulting to make Crooked things strait, but to little Purpose? And all for to lead them, and all of us, to look to this Agent, who not only hath of his Mercy promised to make Crooked things straight before his People, and to lead them in a way that they knew not, as *Isa. 40. 4.* and *42. 16.* But hath also in his Providence made all Experience, how excellent he is in doing such things, and yet makes no Crooked Lines himself, but what tends to his Glory? does not he say to all, *Behold me, behold me*, as easily as I have Cured and Jointed all things for the Comfort of this Patient, as easily can I make straight what you have made Crooked, and make the Lame to leap for Joy?

(2.) May not this be this Design, to help the unbelief of his own, and to check the Atheism of many in this Generation? Doth not the Almighty Jehovah speak out of this, *I am God, and besides me there is no God; I wound, and my Hands make whole; I say to one Go, and he goes, and to another Come, and he comes, and to a third*

Do

Do this, and he does it? Will not the Atheists at the sight of this, fall down, Confessing that the Lord he is God, and Worm *Jacob* take Courage, hoping and resting, that he will do great things? and should not all of us pray, that he would encrease our Faith?

(3.) Does it not Call us to pray to the Lord, and to stir up our selves to take hold on him, in this time of his hiding, to hold him, and not to let him go, till at least he hath blessed us? He is a God hearing Prayer, He Commands to seek his Face, and his Strength Promised, that their Soul shall live that seek him; and lays all before you, saying, Be it unto thee even as thou wilt, and commands us to Wait till his Mercy come unto us.

(4.) Should not this make us more studious to please him? if you please him, you may have what you will, and that always: Christ was always heard, and the Reason is, because *he did always the things that pleased God*. If he take Pleasure in us, and we in him, he will do greater things than these.

(5.) It may be to tell us, that our Case is not Hopeless when Helpless; when Men give all for lost, there is no Counsellor, none to Answer when God thus speaks; no token for good, none to take us by the Hand, none to bind up the wound, none to turn aside to ask how we do, no healing Medicine, all Physicians of no value, yet cast not away your Confidence; here was one under

as bad Circumstances, whom God has restored without Hand. Say therefore with *David*, *Psal.* 71. 14. *I will Hope continually, and Praise him more and more* : For he hath done, is doing, and will do great things, that have not been told us, and what we looked not for.

(6.) To let us see, that with God nothing is impossible, *Luke* 1. and that though the building up of the Nation, and of *Zion* in it, seems wonderful in our Eyes, yet not so in his ; as *Zach.* 8. Is it a strange thing to you, that God should make Crooked things strait ? yet it's not so to him, God hath wrought such things frequently in the Kingdoms of the Earth.

(7.) To put us upon serious search after the Cause why we are not delivered, but still bowed down, and our Calamities encreasing. It is not because he cannot save alike with few as with many, but because our Iniquity separates between us and our God. This hath darkned all, we walk like Blind Men, because of our Iniquity, *Zeph.* 1. This hath provoked the Spirit of the Lord to fight against us, and to hold us for his Enemy. This is that, which hath deprived our Wise men of Wisdom, and this is the *Achan* in the Camp, that hath caused the Mighty to dash against the Mighty, so that both have fallen together ; yea this is that which was the cause why our Valiant Men were swept away, they could not stand because the Lord did drive them : see *Jer.* 46. 12, 13.

(8.) To

(8.) To tell all how near God may be to us in our Extremity, and how soon, yea and easily too, without our feared Convulsions, and renting of us to pieces, yea, and how most unexpectedly he can set all in order again; how quickly was the Work done on this poor Patient! Why he can bring forth a Nation at once; he can take away the Iniquity of the land in one day: he can cleanse the blood that hath not been cleansed, that he may dwell in our Zion, Joel 3. ult.

(9.) That thereby he may revive the Authority of his Word, gain it more Respect amongst such an antisciptural Generation, and to make us all search the Scriptures more than we have done; considering that this poor Child met with the great Power of God to heal her, when reading the Scriptures. O! that we knew the Scriptures and the Power of God more than ever! And may not Christ's words be said to many, *Ye do err not knowing the Scriptures and the Power of God*, that gives an Account of our hoped for Resurrection and Reviving, that Glory may dwell in our Land, in the day of our being Manifested to be the Sons of God?

(10.) To try all of us how we will welcome and entertain a Drop from Heaven, 'till he send down the plentiful Rain, to confirm the wearied Inheritance, as *Psal. 68. 7, 9.* Here is but a drop in the Providence, but there is plenty of Rain in the Promise; *I will pour out my Spirit on all Flesh*; this notes an abundance. To try what

you esteem of a *day of small things*, do not despise them, for you shall see greater; make not light of the Earnest of the Spirit, for it serves to confirm a great Bargain.

11. ~~Lastly~~, May it not be for this end, to tell us, That rather than his People should be destroyed, and his Work caused to cease, he will begin with us as of Old, when he laid the Foundations, and that because the Foundations are out of course. As he said *Mic. 7. 15. According to the Days wherein I brought you out of Egypt, accordingly I will do marvellous things for thee:* And who can lett, if God will thus work? and shall it not be then said, O what hath God wrought, and what Wicked thing shall live when God shall do these things? ~~Lastly, To declare to all that his Name is near, Psal. 75. 2.~~

12. Again, It may be this may be a part of our Lord's Design in this, to Call us to review what he hath been doing for us these few Years past: Hath he not been doing Marvels? Did he not marvellously deliver us when next to Ruine? Hath he not marvellously revived the Witnesses that lay dead for a long time? Hath he not marvellously preserved and continued our Peace and Tranquility, when all about us have been infested with Wars? Hath he not wonderfully preserved the Sacred Person of our King in greatest hazards, when thousands have fallen at his right Hand, with a *Touch not mine Anointed*? Hath he not to a marvel preserved your Trading Fleet, in the despite of all the Power of *France* and Mis-carriages of others? And now by this sweet Remembrancer he calls us to call over all these with

a thankfull and humble Spirit, looking to him who can lead the Blind in a Way that they know not, and make Crooked things straight before us, and will not forsake us?

Again, May not this be a part of his Design, to tell us by this as by his former glorious Providences, that his Name is near, *Psal. 75. 2. That thy Name is near, thy glorious Works declare?* He hath been coming this long time, his Work goes before him, to tell that he is coming; and why may we not say of this glorious Work, that it comes to tell us that he is near?

Again, May not this be a part of his Design, to encourage the faint Sons of *Zion* to plead with him, and to give him no rest, 'till he make *Jerusalem* the Praise of the whole Earth? If one Beggar see another speed well at a Door, it will make others run thither. Now seeing here you find by whom a poor lame Beggar was relieved, let this encourage all to Beg importunately, 'till he arise and have Mercy on *Zion*, seeing the time to Favour her is come.

Again, May it not be, to tell us that he hath put on Zeal as a Cloak, and that he will perform whatever he hath Promised to his People, if it should cost him never so many Miracles, and that he hath cloathed himself with Vengeance to render a Recompense to his Enemies? *I/a. 59. 17, 18.*

Again, May it not be for this End, to tell the fearful and jealous, who say that he hath both forsaken

taken and forgotten us, that he is yet in the midst of us doing Wonders? Do you not see them? will you not behold this New thing, which hath not been told us till it was done, and is more than your Congregations have heard in your day?

Lastly, May not this be sent to tell you, that the Physician is not wearied in waiting, has not given us over unto Death, though our Disease be mortal; and that though we vex his Spirit by using contrary Medicines, and by our wilful refusing, if not rejecting of proper things for our Disease, yet he will for his own Names sake defer his Anger, and will upon the same account blot out our Iniquities, will not contend for ever, lest the *spirits should fail before him, and the souls that he hath made?*

Having now considered these particulars, I shall only direct a few words to all concerned in this great Wonder thus wrought of God: And *First*, To the Patient, that she must not rest on this outward and bodily Cure, but look after the *inward State* of her Soul. It's true, our Lord, in curing Bodies, he cured the Souls of his Patients too, yet these two may be separate; therefore, study to know the sad State of your Soul by Nature, nothing less than Regenerating Grace can make you whole, and you must still ply the Physician till he hath perfected his work of Grace in you, and crowned you with Glory: You must rise and shine in your *Faith, Love, and Hope*, and study to consecrate all to the Lord.

Lord, else you **Render** not to him according to his Goodness towards you.

Secondly, To Atheists; Why do you deny him that made you, that hath bought you? Why do you count the great things he hath written to you a strange thing? Why do you thus resist all the Witnesses for God? Why what advantage do you propose to your selves? Will you make your selves gods, that you may wallow in your own Filth, and are you not ashamed to be dirty Dung-hill gods? *What will you do when this God riseth up? to whom will you flee? where will you leave your glory? I said you are gods, but you shall dye like men.* Will you put out the Eyes of Omniscien-
cy, and say he does not see? Will you tye Omnipotency that it shall not Work? Will you harden your selves against God, and yet prosper? O that at last you would be Wise, and consider your latter End!

A *Third* Word to the People of God: It's for your sakes he hath wrought this Wonder; he calls you that are dead to behold it, and be quickened; he calls on the Lame, the Blind, the Murmurer, the Stammerer, to behold and come to this great Author of Salvation to be Cured. He calls to the Concerned who faint and fear, be of good Courage, he is with thee, and holds thee by his right Hand 'till his Healing Time come. He calls to the Waiters on him and for him, to renew their strength: Yea, he calls to all Concerned, to come and employ him who makes Crooked things Strait, and who will do these things to us, and will not
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forfake us, but build us up to be a Holy People to himself.

I might have been larger in the perticular Application, but I intended only to hint at things, and am sensible that some things to this purpose have been dropt all along this Discourse.

E R R A T A.

Title read *numine*. pag. 4. line 30. r. *when*, p. 5. l. 16. r. *their*, p. 6. l. 9. for also, r. *and*, p. 8. l. 28. for *of*, r. *and* p. 9. l. 19. for Miracle r. *substance*, p. 10. l. 3. for in works, r. *inwardly*. p. 10. l. 24. for it r. *is*, p. 11. l. 27. before *the* r. *as*, p. 12. l. 9. for Nature, r. *Motion*. p. 13. l. 28. for you, r. *there*, p. 14. l. 2. after God, r. *could*.

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